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# The Esthonian Review



*A monthly literary Periodical  
devoted to the interests of  
Esthonia and to general  
progressive topics of the day.*

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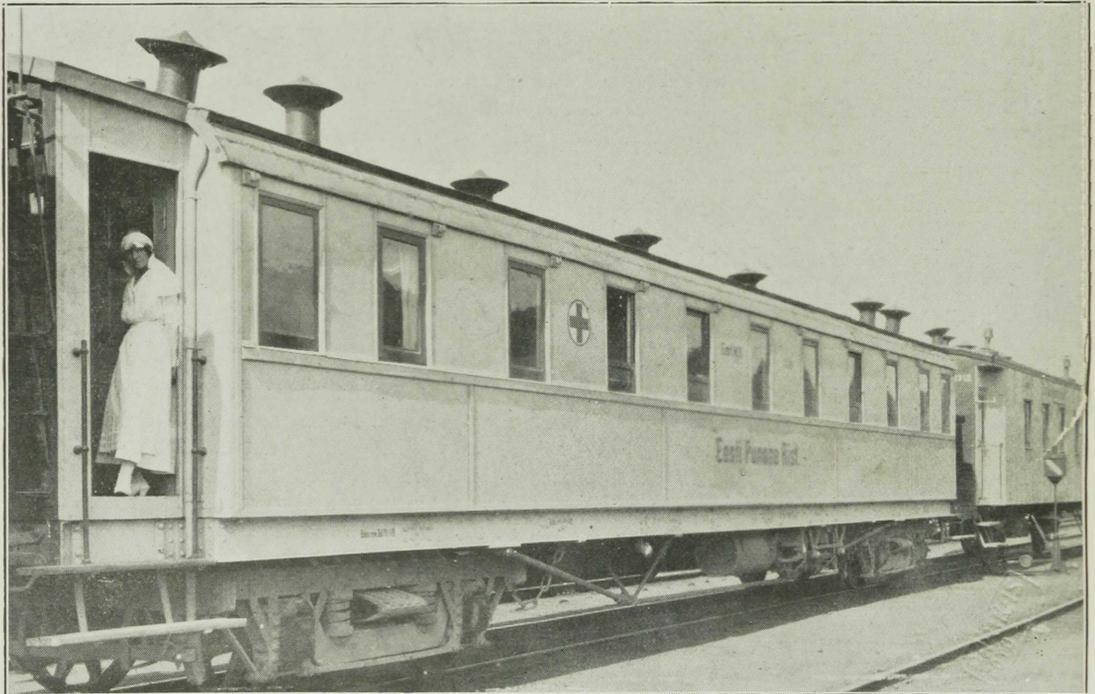
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### ESTHONIAN PEACE DELEGATION AT DORPAT.

*Reading from left to right:* 1, Prof. A. PIIP, Member of the Constituent Assembly, Diplomatic Representative in Great Britain. 2, General I. SOOTS, Chief of General Staff. 3, J. POSKA, Chairman of the Parliamentary Committee for Foreign Affairs, late Foreign Minister, Chairman of the Peace Delegation. 4, JUL. SELJAMAA, Deputy Speaker of the Constituent Assembly. 5, Dr. M. PUUMAN, Member of the Constituent Assembly.



ESTHONIAN RED CROSS TRAIN.

# The Esthonian Review.

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## Editorial.

A committee has been formed for the administration of the Esthonian Relief Fund, consisting of Professor Anton Piip, Diplomatic Representative of Esthonia to Great Britain and representative of the Esthonian Red Cross Society, Mrs. Falconer-Wallace, of 40, Brook Street, W., and the Editor of the Esthonian Review. The Treasurer will be J. Sapas, Esq., Esthonian Consul, of 167, Queen's Gate, S.W., and the Secretary, Miss Hook, of 40, Brook Street.

The Editor begs to point out that the Esthonian Red Cross has no connection with the Russian Red Cross. The branch of the Russian Red Cross which was in Reval is in liquidation, its property has been taken over by the American Red Cross and all Red Cross business is now being administered by the Esthonian Military authorities.

The Editor need hardly say how urgently help is required. He would be happy to receive any gifts, whether of money, clothes, medicine, etc. These can be sent to the offices of the Review or to the Esthonian Consul, J. Sapas, 167, Queen's Gate, S.W.

The Editor is pleased to inform his readers that the delightful "Ruhleben Poems," by John Balfour, published at the Esthonian Review offices, are now almost sold out. Those who wish to obtain a copy should write immediately to the above offices.

The Reval correspondent of the "Manchester Guardian" has written an interesting and descriptive article on the intrigues and false propaganda which are being carried on by the enemies of Esthonia. Thinking that this article, which appears under the heading, "Enemies of Peace in East Europe; Attempt to discredit Esthonia; The Border State Crises," and is dated 8th of March, may be of interest to our readers, we reproduce it here:—

"Anti-Bolshevik propaganda during the last two years has been mostly written or inspired by foreigners who are anxious to distract British attention from the much more serious and more efficient propaganda which they themselves have been conducting with the object of misleading Allied policy in the East. The favourite method of these people has been to describe as Bolshevik anyone who preferred the interests of his own country to those of a handful of Russian emigrés. The same method is now being applied on a larger scale not to persons, but to nations who prefer their own interests to those of foreigners.

The Esthonian Democratic Republic made peace with the Russian Socialist Republic, thereby taking the first step towards peace in Eastern Europe. This was obviously not to the interests of the emigrés, whose livelihood goes if the war discontinues. Therefore, from various centres, such as Helsingfors, Stockholm, and Warsaw, violent propaganda lies have been launched against the plucky little country.

It is alleged that a secret agreement of an unworthy character has been concluded between the Bolsheviks and the Esthonians. It is false. It is alleged that the Esthonian Government turned Bolshevik, and General Laidoner resigned or fled in disgust. It is false. It is alleged that there have been riotous demonstrations against the Government. It is false. The only demonstrations were orderly rejoicings on the anniversary of the declaration of Esthonian independence.

Much more of the same sort is invented with the definite and sinister end, first, of revenge on Esthonia; secondly, to prevent other border States, principally Poland, from following English advice and Esthonian example. There is urgent need to nail these lies to the counter and defeat the unscrupulous attempt to clear the way for another summer campaign in Eastern Europe.

Esthonia to-day is less likely to turn Communist than ever before, precisely because with the cessation of war has passed the most fruitful of all causes of discontent. The best way of spreading revolution in Eastern Europe will be to induce Poland or any other country to continue fighting, thereby postponing the resumption of normal trade and creating new economic sores instead of healing those already in existence."

The news of the death of Mr. Jaan Poska, President of the Esthonian Delegation at the Peace Conference with Soviet Russia and ex-minister for Foreign Affairs, will come as a shock to all who are interested in Esthonia. Readers of the ESTHONIAN REVIEW will remember the portrait of this interesting man, which was reproduced in the July issue. He died suddenly at Reval on Sunday, the 7th of March. The funeral took place on the 10th March and was followed by the whole population of the town, who mourned, in the person of their late Foreign Minister, a man of fine personality and high administrative capacities.

Born in 1866, Jaan Poska studied jurisprudence at Dorpat University, and became later one of the most eminent lawyers of the country. In 1916 he was created Mayor of Reval, and after the Revolution of March, 1917, became Commissary of the Russian Provisional Government in Esthonia. Later he was created Minister for Foreign Affairs, in which capacity he visited London and Paris during the Peace pourparlers, and lastly, he was appointed President of the Esthonian Delegation at the Conference with Soviet Russia. His value as a statesman was too great for him to be easily spared.

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## Esthonia after Peace.

By Professor A. PIIP.

By the Dorpat Peace, signed on 2nd February, 1920, the present Russian Government recognises the full independence of the Esthonian State, *de jure*, for ever, and renounces all rights of sovereignty over the land and people of Esthonia, existing under the former state regime of Russia and based on International Treaties.

Russian property, real and otherwise, formerly belonging to the Russian Crown on Esthonian territory or waters, becomes the property of Esthonia. Russia hands over to Esthonia the sum of 15,000,000 roubles in gold, which will stand as security for Esthonian money and foreign credit. Russia grants Esthonia preferential rights for the constructing of the Reval-Moscow railway, and for the exploitation of one million dessiatines of woodland.

Esthonia grants Russia free economic access to the sea, all goods in transit being free from transit and import duties, the proper use of Esthonian free harbours and ports, and railway tariffs equal to the local tariffs in force in Esthonia. Esthonia renounces any further claim to Russian property as part of the Old Russian Empire.

The boundaries have been defined, and the military guarantees settled.

Diplomatic and Consular relations will be instituted by special arrangement, in accordance with the Allied policy followed in Russia, with regard to this matter. A few special commissions, provided for in the Peace Treaty are working on the boundaries, military conditions, prisoners of war and legal questions.

The Allies having partly opened trade with Russia, the trade between Russia and Esthonia is developing accordingly. Esthonia being short of supplies herself, the local trade between Esthonia and Russia has been practically brought to a standstill, smuggling being punishable by the capital penalty.

For the organising of the Transit Trade, a special commission of Russian Co-operative Societies, with Mr. Gukowsky, the former commissary of Finance, and delegate at the Dorpat Conference on economic matters, at its head, has arrived in Reval. The object of this commission is the opening of direct negotiations with Allied traders for the importing of all kinds of machinery, and the exporting of flax, timber, leather, hemp, oilcake and various metals, etc.

Esthonian Peace with Russia was based as far as possible in accordance with Allied Policy in Russia, this principle being laid down and accepted at the Dorpat Conference, and was concluded with the consent of the Esthonian neighbouring States of Finland, Latvia, Lithuania and Poland, who were quite agreed at the Helsingfors Baltic Conference in January last.

The Peace Treaty of Dorpat has been ratified by Russia and Esthonia, the ratifications having been mutually notified, the Treaty coming into force as stipulated therein.

The Esthonian War has thus come to an end, creating a situation in that country different from the other Baltic States. The declarations of the Supreme Council of late do not therefore concern Esthonia, her question still remains open.

The war being over, and there being every reason for the belief that the peace will be respected by the Russian Government, all the efforts of Esthonia are now concentrated on the settlement of internal questions and the improvement of the economic conditions of the country, which, to all appearances is being satisfactorily carried out, and to promote trade with Russia, so far as is compatible with Allied policy.

The Government are doing their best in this direction, but difficulties crop up which are beyond the power of the Esthonian Government. The absence of the international status of the Esthonian Republic, and the delay in the recognition of her independence *de jure*, renders the settlement of Esthonian money in the international market extremely difficult, fluctuations occurring to such an extent that it is practically impossible to make any normal commercial calculations on Esthonian or even Russian trade through Esthonia. During last month, the Esthonian Mark (nominally 1 franc) fell from 400 to 600 marks to the £1, and then as rapidly rose to 340-300, the explanation of this being the uncertainty of the international future of Esthonia as an independent state, as yet unrecognised by the Great Powers.

For the same reason Esthonia cannot obtain the foreign credit so urgently needed to help in the work of reconstruction undertaken by the people, and so necessary after a five and a half years' war, during which the country was devastated by the passing through of disorganised Russian troops after revolution, by the German occupation, and again by the Bolshevik invasion in the late war between Russia and Esthonia. International recognition would at once improve the situation.

Without doubt, the recognition of the independence of the Esthonian State, *de jure*, has also a great political significance in the form of a political weapon of democracy against Bolshevik or other propaganda. Until such recognition is effected the present Russia stands out as the only country to respect fully the rights of self-determination, having unreservedly recognised the independence of Esthonia, the other powers still apparently adhering to the statement of last May regarding former Russia.

For reasons already explained, the Esthonian people are quite unable to understand why the question of the recognition of their rights on the part of those nations with whom they bound themselves politically during the dark period of the Spring of 1918, the Allies themselves, when the *de facto* independence of Esthonia was at once recognised, has not progressed further, and will probably be again bound up with the peaceful settlement of the other Baltic States with Russia. The recognition of Finland was promptly granted by the Allies and Associated Powers without delay and quite apart from any other questions, a totally different policy being followed.

Therefore, economic, political, internal and international reasons render it absolutely necessary for Esthonia, that, after she has duly arranged her relations generally in a satisfactory manner with Russia, the international status of the independent Esthonian State as a Republic, with the constituent Assembly as the bearer of the Sovereign rights of the Esthonian people, their present duly appointed democratic Government should be recognised as soon as possible.

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## The Constituent Assembly on the Dorpat Peace.

By M. PUNGAS.

The Esthonian Constituent Assembly has unanimously ratified the Peace Treaty with Soviet Russia. In the plenary sitting of the 10th of February, the chairman of the Peace Delegation, J. Poska, made the following speech :—

“ In wishing to liberate her territory from the Bolshevik grasp, Esthonia has followed a purely defensive policy, but having received moral and material help from the Allies—from Great Britain in particular—the Esthonians desired to make their plans agree with those of the Allies. This was no easy task, for the Allies had undertaken to support Koltchak and the latter’s refusal to recognise Esthonian independence put Esthonia in a very difficult position.

In the beginning of August, 1919, the Esthonian Government deliberated on the problem of how to pursue the war with Russia. It was well aware that should the Bolsheviks overpower Koltchak it would be fatal for the Esthonians to have thrown in their lot with him. On the other hand, should Koltchak be victorious, the Esthonians would be compelled to fight the “ White ” Russians in defence of that freedom for which they had already paid so high a price. Should again a third eventuality arise, namely the pursuance of civil warfare with no decisive victory on either side, the Esthonians had no cause to continue fighting. Having thus examined the matter with great care and weighed every chance, the Esthonian Government came to the conclusion that to sign peace was the solution most to their interests.

The Government had then to consider what effect this would have on their relations with the Allies. They did not believe that the latter would blockade Esthonia or refuse to help the country should the Bolsheviks renew their attacks. Such actions would not weaken the Bolsheviks so much as strengthen them. Confident therefore in the justice of its views, the Government hesitated no longer in dealing with the Bolsheviks’ offer of negotiations.

Two weeks later the Soviet Government sent a first note, which was accepted by Esthonia, to the effect that Peace terms were to be discussed. Esthonia informed the Allies of this, but received only two replies. The first came from Great Britain, expressing disapproval of the project ; later however, when the Esthonian Government had given further details of the situation, Great Britain reconsidered her decision and allowed Esthonia free action. In addition, England declared her intention of ceasing to supply the Anti-Bolshevik forces, saying she would only recommence these supplies in the event of a renewed Bolshevik outbreak. This being settled the Esthonian Government sent out delegates to Pskov.

Apart from the Western nations, Esthonia had other allies, the small neighbour countries, which, with Esthonia, constituted the Anti-Bolshevik North-Western front. In view of the new circumstances which had arisen from the opening of peace negotiations, steps were taken to call together a Baltic Conference, the first meeting of which took place a few days before the departure of the delegates to Pskov. Esthonia’s suggestion

that negotiations should be carried out in co-operation with the other Border States, was accepted by the representatives of Latvia and Lithuania. In consequence of this arrangement, the Esthonians put their proposals to Soviet Russia in the form of an ultimatum.

At the next meeting of the Baltic Conference at Dorpat, the Letts and the Lithuanians definitely reasserted their intention of taking part in the peace pourparlers. The Letts, however, were prevented from attending the Peace Conference by Bermont's unexpected attack and the Lithuanian representatives did not appear in consequence of the difficulties of communication. There is no doubt that should these representatives have been present, more advantageous results would have been obtained.

The Baltic League, in which Poland had anticipated joining, has not yet been formed for two reasons ; the first being that the various states have not settled their private differences and the second, that the intrigues of the supporters of a "united" Russia, are ever on the increase.

At Dorpat the Esthonians refrained from claiming the land near Petrograd to which they were ethnographically entitled, and were content with a strategical frontier that was to run from 10 kilometres east of the Narova River to the Lake Peipus, Pskov, and the "Isborsk position."

By the first settlement of Russian State property it had been agreed that all property on Esthonian territory was to belong to Esthonia. That country was also to receive her share of the Russian gold reserve. Much discussion arose over the question of the Russian State loans and other securities held by the Esthonians, and which the Bolsheviks had cancelled, together with all such obligations. The Esthonian delegates desired that these securities should be paid for at the rate of exchange current in November, 1917, the date of Esthonia's separation from Russia. But the Bolsheviks replied that any such payments would be prejudicial to the principles of their new laws. Finally an agreement was reached by which Esthonia would abandon her claim to these sums, on condition that Esthonia is also freed from her obligations towards the Russian Foreign State Loans. Should Russia, however, at a future time consent to repay loans or shares to any other countries, Esthonia would also be paid.

In order to show her willingness to meet Russian needs, Esthonia will allow all her seaports to be used for Russian transit, free of custom duty. It was also decided that the Gulf of Finland should be declared neutral.

Doubts had been expressed as to the practical value of such a peace. But it must be remembered that the military position did in no wise compel the Bolsheviks to sign it. They have, it is true, other motives than the military for wishing to do so, the chief of these being their interior economical collapse. To remedy the latter, many years of arduous work are necessary, and to work Russia must have peaceful conditions.

But should the Bolshevik Government be overthrown and replaced by a Government which will not recognise Esthonian independence, we will again be forced to take up arms. We are all aware that our position is not altogether secure and that the military operations still in progress in our immediate neighbourhood demand that the country should remain on the defensive. We must take advantage of this peace to guard and develop our military power." (Applause.)

At the conclusion of this speech, the Prime Minister, J. Toennisson, made a statement to the effect that the Government had given its full approval and took entire responsibility for the Peace Treaty. Further speeches were delivered by members of the various parties.

The Social-Democrat, K. Ast, expressed the hope that by this Treaty the independence of Esthonia was established, not only as regards Russia, but also as regards Western Europe. He suggested an amnesty for all political and disciplinary offences.

The Labour member, O. Strandman, was convinced that the Constitutional Assembly could ratify the Peace Terms without risk, as Esthonia had no need to fear interior complications or anarchy.

The Democrat, A. Bachman, hoped that the national solidarity which had been achieved during the war might continue to weld the people of Esthonia one to the other until such time as the country would be strong enough to withstand all dangers.

The Social-Revolutionary, H. Kruus, regretted that Peace should not have been concluded earlier and hoped that the condition of the working-classes would now return to the normal.

J. Lattik (Christian party), and the representative of the German party, Mr. Koch, welcomed the cessation of hostilities, the end of blood-shed and the coming of a time when reconstruction would be possible.

The "Agrarian" Uluots, declared that the interests of the country demanded that the attention of the Government should be devoted to the re-organisation of the army and of public life.

## Re-opening of the University of Tartu (Dorpat).

By N.G.

The re-opening of the University of Tartu took place on the 1st December, 1919. Mr. Toennisson gave a fine address on the development and evolution of Esthonia's intellectual culture, and declared the University to be now open.

Mr. Pold, Rector of the University, added a short sketch of the University's previous activities. He made known the fact that the University reckoned, for the moment, 146 professors and 422 students, the larger quantity of which were women, all the young men being with the army. Were present at the ceremony: the representatives of the Government, of the military authorities, of the Constituent Assembly, of the Church, of the various political groups, of the municipalities, some of the principal journalists, besides the professors and the students who were for the most part in uniform. Finland and Latvia were represented. The Universities of Geneva, Edinburgh, Goteborg had sent congratulatory telegrams. In the course of the month of January, twenty-five Universities of various countries sent their congratulations to the University of Tartu.

The history of the University of Tartu, from its earliest beginnings to the present day, would be too long to give in entirety as its foundation is extremely remote and its career very varied; we will, therefore, give only a brief account of it.

The foundation of this University can be traced back to the time of the Swedish domination. It was created by the King of Sweden, Gustavus Adolphus, who gave it the name of "University of Livonia." Under this title it continued for twenty-five years. In 1656, Tartu was taken by the Russians and all the professors and the students of the University having fled, the establishment remained closed for thirty-four years. Only in 1690, in Charles the Eleventh's reign, did it recommence its activities.

During the Northern war, which broke out in 1699, Tartu was threatened, and the members of the University had to retire to Pernau, where the position was less dangerous. But they could not stay long in Pernau; in 1710 the whole country was overrun by the Russian troops and again the University had to close its doors. The army of General Cheremetiev seized the town of Pernau at the beginning of July of that year.

The ancient Baltic aristocracy, wishing to be rid of the Swedish democratic government, was well satisfied with the Russian victory and hastened to express its sympathy towards the Eastern "bearers of culture." It succeeded, by these means, in obtaining divers privileges from the conquerors. Among other favours, it secured a promise from the Czar, Peter the Great, to the effect that the University now at Pernau should continue to perform its functions without hindrance under the especial protection of the Government. In spite of this promise the University remained closed for a whole century.

During the course of the eighteenth century, the aristocracy made several attempts to have this promise of Peter the Great's put into operation, but its efforts proved fruitless. The Russian government feared that any growth in the intellectual education of the country would be harmful to that same government. Nevertheless, the Czar Paul the First authorised the re-opening of the Baltic University, though the motives which actuated him in this respect were not based on any desire to spread education. He did it merely because the Baltic "noblesse," in the absence of all higher education, were constrained to send their children to foreign Universities and that the tide of liberty which was then flowing over western Europe seemed, to the Czar, to constitute a grave menace to his state. So there was, after all, a time when one might have suspected the Baltic Barons of becoming revolutionary.

That the Czar's fears were not without some foundation is proved by the fact that he did indeed do all in his power to reopen the University and to prevent the departure of the Baltic students to foreign cities.

In the decree which concerned the re-opening of the University, it was stipulated that the Government should provide the funds necessary to its support; this had been done formerly by the Baltic aristocracy. Only protestant students were to be admitted to the University, and students belonging to a certain social class. Though the management and the administration of the University were the privileges of the aristocracy of Livonia, Esthonia and Courland, the college was nevertheless named the "Imperial University." It was to be managed by a Council composed of two representatives from each order of Knighthood, subject to the approval of the Senate. The said Council were responsible for the material administration of the University, for the nomination of the professors, etc.

The University comprised four departments: theology, medicine, law and philosophy.

The place where the University was finally to settle was the subject of much discussion. The Courland "noblesse" succeeded in persuading the Czar to designate Mitau as the seat of the University. It resided there, however, for only one year, and was transferred by order of the Czar Alexander the First, to Tartu, where it was established in a private house and solemnly opened in April, 1802. Speeches were delivered in German and Latin. Its first Rector was Professor L. Ewers.

The College was still under the direction of the Baltic Barons, and this state of things did not give satisfaction to the more democratic professors. The latter did all they could to rescue the college from this dependent position and to have it put under the direct control of the State. The Government, having the same views, did not hesitate in supporting the suggestion.

F. Parrot, Provost of the University, was at the head of the professors who wished for Government control, and succeeded in persuading the Czar Alexander the First to adopt the same view. When the Government Offices were established in 1802, the Ministry of Education was made responsible for the management and supervision of all the branches of public education.

The private regulations of the University were however in direct contradiction with the rules of the other Russian Universities and the Government found it necessary to revise the former, giving it, on the 12th of December, 1802, an official status as "Imperial University of Tartu." By these new regulations the question of the University's autonomy was lost sight of. The 12th of December became the anniversary of the Collège and was solemnly celebrated every year until the final collapse of the Russian power. The first official Rector was F. Parrot.

In 1803, a Commission of five members, headed by Professor Krause, the architect, was appointed to direct the construction of the new University buildings. The foundation stone was laid in 1805 and the edifice finally finished in 1809. Between the years 1806 and 1809, clinics for the study of medicine, surgery and gynecology were built on the hill of Dome, and in 1809-1810, an astronomical observatory was erected. The nave

of the Episcopal Church, which is now used as the College library, was rebuilt in 1804-1806. The 420,000 books which this famous library contained were removed to Russia on the eve of the German invasion.

But in spite of the fact that the University was officially under the direction of the Ministry of Education, it was nevertheless the Baltic-Germans who played the preponderating role in its management. The University of Tartu has been the most important intellectual centre in the Baltic provinces, but up to quite recent times it was used only by a privileged class. The professors and the students were, for the most part, members of the aristocracy; science was to them only a means of retaining their rights. One cannot deny, however, that Tartu held an honourable place among the Universities of the world. Men famous in the sciences have studied and taught there. It is enough to mention the names of the celebrated astronomer, Struwe, Buer, the naturalist, the anatomist Rauber, the philosopher Teichmuller, etc. These are famous names in the world of science and there are many more.

A fact which should not be overlooked is that Tartu played an important part in the history of Russian higher education and provided a great number of professors to the Russian Universities.

In 1827, a special Institute was founded for the training of professors. For some years this Institute was the only one of its kind in all Russia and admitted only the most eminent masters of the country.

Although the Russian Government had done all in its power to place the University under its direct influence and had succeeded, at least politically, in doing so, it was not content. It sought to use the teaching of the University for the propagation of Panslavic doctrines. As all teaching was done in German, the Panslavists were at first baffled in their attempts, but the Panslavist tendency becoming more and more insistent, a professorship of Russian languages and literature was created in 1803. The Russian tongue became compulsory for the professors of medicine in 1832. A decree was issued four years later forbidding any scientific diplomas to be conferred on anyone who did not speak Russian, and five years after the promulgation of this decree, no student ignorant of Russian was admitted to the University. This measure caused considerable trouble, and its enforcement becoming increasingly difficult, it was suspended in 1845. In 1846, a new decree made it compulsory for all students to attend the Russian lectures.

A theological school was founded in 1833.

Up to the year 1893, the efforts of the Russian Government to make Tartu entirely Russian had not given any very definite results, but in that year a period of what may be called genuine Panslavism began, and the movement took on an importance which it had not had hitherto. The name of the town of "Tartu" was changed to that of "Iouriev," and the University became the "University of Iouriev." Decrees for the spreading of a knowledge of the Russian tongue became more frequent and a great wish to hasten the "russianising" of the Baltic peoples was shown. A law was passed in 1889 authorising the Ministry of Education to choose the professors; this resulted in the professors being selected merely for their russophile propensities, without consideration of their value as men of science. As these men did not possess University degrees, they were enrolled under the title of "deputy professors." Again, in 1889, a decree, confirming the former, made the Russian language compulsory in the schools, but it was not put into practice till some years later.

From the figures given by Gernet, the average number of students who followed the University classes were 39 a year in the period which elapsed between 1802 and 1819; 65 in 1820-1839; 78 in 1840-1860; 95 in 1870-1874; 118 in 1875-1879; 169 in 1880-1884; 182 in 1885-1889. In 1890, 1812 students were on the rolls of Tartu University, and in the last few years the number has increased to over 2,600.

It must be said that the students of Tartu have been subjected to many and various influences. There have been times when they were possessed of a certain amount of freedom and were allowed to form themselves into groups. At other times this was strictly forbidden and no student associations were tolerated. In the latter case the Government looked upon the students as very dangerous elements in the Constitution, people to be mistrusted. So as to ensure the proper control of the students, several means were employed, such as the compulsory wearing of uniform, the interdiction of all meetings, etc. In spite of these measures, the students succeeded in forming groups and many of these associations became secretly very active. The spirit of the German "Bursch" had immense power at Tartu until the moment of the genuine Panslavist campaign. A narrow class feeling and an unreasoned respect for tradition were the chief characteristics of the students' mental outlook.

Hunting and good living were great factors in the life of the German students of Tartu. The sons of the rich land-owners were nearly all members of the University and many of them remained there, "perpetual pupils," who, finding their position as students an excellent pretext for leading a pleasant, lazy existence, had no wish to finish their studies.

A large quantity of the Esthonian Students also adopted the "Bursch" habits, which had been introduced by their German-Baltic colleagues, but another section of the Esthonians formed themselves into a more national group and followed principles which were more in keeping with their own characters than those which had been imported from abroad.

A society of Esthonian scientists was also created in 1838 at Tartu, and continued in existence until quite lately.

A new era in the intellectual development of Esthonia will commence with the re-opening of the Tartu University. The ceremony calls to mind a similar ceremony which took place a year and a half ago, during the German occupation. Then the University was subjected to an almost military form of discipline. The German colours and the portrait of William the Second were hung in the Aula Hall and General Katherm, Commander-in-chief of the 8th army, made an address in a loud, soldierly voice and opened the University in the name of His Majesty the King of Prussia. The Esthonian student naturally held himself aloof from these celebrations.

But in December, 1919, the Aula Hall was decked with Esthonian flags—blue, black and white—the people of the country resumed possession of the University which had been given them by the great king, Gustavus Adolphus, and from which they had ever been withheld by the "high politicians" of their land. The words of Count Tolstoi, the Russian Minister of Education, are not yet forgotten: "The University is not meant for the sons of washerwomen."

It was by reason of these "high politicians" that the Esthonian people have in the past been unable to make good use of the advantages of their University; it is only in the last ten years or so that they have been allowed to receive their part of its benefits. Esthonians have been forced to study as foreigners at their own College; the two masters of the land, the Baltic-Germans and the Russians, having kept them jealously from taking any share in the management of the establishment. Esthonians were not allowed to settle their own affairs in this as in many other cases; they had no more influence than the strangers who studied there, than the Lettish, the Caucasian, the Polish or the Lithuanian students, who were also strangers in their own lands for the same historic reasons. No doubt that it was here in the heart of this University, where they lived side by side, that the first intellectual ties were formed and the first links forged of the relations which go to make the basis for the future Baltic League.

It cannot be denied that since the country has been delivered from German-Baltic oppression, the Tartu University has been of inestimable value to the Esthonian people. If they have created a State at the very moment of their struggle with a powerful foe

and have organised an army which Eastern Europe could not afford to despise, it was thanks to the University which provided so large a number of educated men in proportion with the population and to the students who, in the army, helped in the creation of a national spirit and made victory possible.

The two-headed eagle, the emblem of Imperialist Russia, has been removed from the front of the Temple of Science, as a sign that a new spirit has taken possession of the University. The Esthonian University will follow the life of the Esthonian people, it will become the real dispenser of wisdom and culture.

The management has allowed the free use of all the languages spoken in the country, as well as the official language of Esthonia. The University holds that all ethnical minorities have the right of access and should be received on equal terms. If we look forward in the future to a greater development of the Esthonian tongue, following on the extension of all scientific knowledge, it is to be done only by a natural progression which will not be produced by any artificial means.

It is truly hoped that the education provided by our University will give the country a genuine moral strength by fostering the rapid and brilliant growth of Esthonian culture, for it is also on this University that the future of Esthonia depends.

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## The Policy of Bluff.

By E. KRAAV.

Russia has always been, and, to the regret of Western Europe, still is, a mysterious country where people drink tea in the shadow of the cranberry bushes, and white bears wander about the streets of the towns. There is no fable so marvellous that cannot be credited of Russia, and this quality of mystery has been made good use of by both the "Red" and the "White" Russian propagandists.

Bolshevik propaganda presents Russia as something resembling a Heaven on Earth, the "Super-democracy of the labouring classes," wherein, if poverty is to be found at all, it is due solely to the intrigues of the accursed Allies. In this earthly paradise the working-classes have voluntarily chosen to work twelve hours a day and have granted unlimited powers to their directors. They have begged to be left sometimes without ration cards, in other words, to die of starvation, and should they, in a moment of weakness, regret the above decisions, they have asked that they may be executed. The peasantry are as happy as were the French "paysans" in joyful "rococo" times and give their Komissars magnificent receptions when the latter come to ask for recruits or provisions. The Russian moujik desires nothing in exchange for his gifts and is fully satisfied with the honour of being the first Communistic peasantry in the world.

The neighbouring countries envy this state of things so much that they not infrequently excite rebellions among their own people so as to achieve a similar felicity. When this occurs, the "Red" Army appears upon the scene and gives its heroic aid in the cause of independence and the rights of small nations to self-determination. Should a foreign people seem at all sceptical as to the perfection of Soviet Russia, a friendly member of it is invited to visit the country, a member who cannot speak Russian, for choice. This gentleman interviews the Komissars and enquires carefully whether everything in the Russian heaven is as beautiful as it is reported to be. Not unnaturally he is completely convinced. He is then taken in a motor round the Potemkin villages and is so overcome by all he sees there, that he goes home and gives the most glowing accounts of the New Jerusalem.

The "Whites" are also not behind-hand with their propagandist tale. No one has forgotten their declarations. Their democracy was the very best sort of democracy, though of course they could not put it into practise or do otherwise than support the landed proprietors and submit to a military dictatorship until the National Assembly had been called together. Their sincere love for the Allies has been asserted too often to need repeating, but it is chiefly noticeable in connection with the eagerness they display in carrying on their communications with Berlin. Their liberal intentions towards the non-Russian peoples won all hearts in London and Paris; all hearts, that is, except those of the representatives of the non-Russian races themselves, who are, so the "Whites" say, convinced separatists and traitors. With well-acted horror the "Whites" denied the suggestion that they could ever treat with the Bolsheviks, although it has been proved that they would have done so if the latter had consented to adopt the famous policy of a "United and Indivisible Russia." "United and indivisible," that is the *sine qua non* of the Russian anti-Bolshevists, and under this head they cannot possibly recognise the independence of the Border States in spite of the fact that they were ready enough to surrender half of Siberia to the Japanese if by doing so they could retain their power.

Now that the "Whites" have been defeated, their supporters in London and Paris reproach them for having indulged in so much misrepresentation. The Western nations have had their eyes opened; it is to be hoped that they will also begin to see the Bolshevik in his true colours.

For the time being, the noble company of "Bluffers," both "Red" and "White," pursue their activities. These are especially directed against the Border States and at least in this matter the views of the Bolsheviks and the "White" Russians coincide. They agree in thinking that Esthonia will turn Bolshevik now that peace is signed, and every day they discover new symptoms which confirm this opinion. One moment they declare that the prices in Esthonia have gone up 1,000%, the next that the country is so overrun with Bolshevik propagandists that a cordon has to be drawn round it to prevent the doctrine spreading. Esthonia has sold the island of Oesel and perhaps even her capital, Reval, to Great Britain; or, again, they have sold these to the "Reds" in exchange for gold and platinum. The Esthonian Commander-in-chief, General Laidoner, has sent in his resignation in despair; or else the Commander-in-chief has not done this but consented to preserve his command so as to save the last remnants of the country from disaster. Esthonia is economically ruined if she keeps her independence; no, Independent Esthonia will evilly flourish on the goods stolen from Russia.

It is sufficient to compare these views one with the other to understand their absurdity. But their authors hope, presumably, that nobody does this.

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## Notes from the Dorpat Peace Conference.

By A CORRESPONDENT.

*In Twenty-four Hours.*

The first week's sitting of the Peace Conference was presided over by Commissary Krasin, who then left for Moscow and did not return. His place was taken by Joffe. Later, it was found out that Krasin had not expected the pourparlers to continue so long. The Bolsheviks had imagined that the Esthonians would be so weak that they would accept the terms offered them unconditionally within 24 hours, or at least within two or three days.

*A Second Versailles.*

The meeting place of the Conference was besieged by journalists of every nationality. There were journalists from England and France, from America, Japan, Poland, and more journalists from other countries. The American press-men were particularly "evident." They declared that Versailles had exhausted the interest in the Allies and that the world's attention was now fixed upon Dorpat.

*The Bourgeois infection spreads.*

At the commencement of the sittings, the Bolshevik delegates made long speeches for the stenographers to report and called each other "Comrade" with much ceremony. Later, however, they adopted the Esthonian bourgeois manner and Joffe, addressing his collaborators as "Mr. So-and-So," suggested that the more complicated questions should be dealt with more briefly and in smaller committee.

*The Re-unifiers of Russia.*

As ever, the Bolsheviks refused to admit that they had attacked Esthonia. But one Red Army General, General Kostjaiev, on being put the question as to why Soviet Russia had fought Esthonia, could not help replying, "In order to re-unite it to Russia." To correct this impression, Joffe declared that the "Red" Guards had occupied Esthonian territory for purely practical reasons: the German Armies had retired, some-one must replace them.

*The Pskov Krivitchi.*

General Kostjaiev is evidently a great archaeologist. He gave as a reason for the Bolsheviks holding the Petchora district, which is populated by Orthodox Esthonians, that the inhabitants of Petchora were descendants of the ancient Slav race, the Pskov Krivitchi.

*Allies of England.*

Are the Bolsheviks allies of England? This question created much surprise and considerable amusement. Yet, according to the Bolshevik definition of an ally, which is a person who supplies help and ammunition, the Bolsheviks must be Great Britain's friends, for they wear British uniforms and use British rifles.

*A Defence against Koltchak.*

The Bolsheviks demanded the annexation of half the Wesenberg district on the grounds that they must have a "place d'armes," so that Yudenitch could not get through from Esthonia to Russia. To this the Esthonians replied that the Bolsheviks should in that case yield Esthonia another "place d'armes" in exchange, to act as a defence against Koltchak.

*"A few more divisions."*

The Bolsheviks persisted in affirming that it was only necessary to bring up a few more divisions to the Esthonian front for all difficult questions to be satisfactorily settled. They added that they did not wish to do this at all; but they brought up reinforcements nevertheless. The peace pourparlers were carried on to the accompaniment of a terrific bombardment and many, though ineffectual, attacks. On Christmas night, at a moment when the signing of the Peace Treaty seemed imminent, the negotiations were suddenly interrupted by a new Bolshevik demand. They insisted that Esthonia should not only refrain from fortifying the eastern, but also the western bank of the Narova river. This

the Esthonians refused to do. "A few more divisions and the point is settled," said Joffe. "As you please," was the reply. But the men of the "new divisions" were received as their comrades had been, and fell as they had fallen.

*"We did not believe."*

On 14th of January, at the anniversary of the liberation of Dorpat from the Bolsheviks, a military parade took place in the town. One of the Bolshevik delegates who was present was much struck by the sight, and exclaimed, "We did not believe that you had such an army."

*The Fifth International.*

At a banquet given after the signing of the Treaty, at which the ladies of the Delegations were present, the toast which had the greatest success was drunk in honour of the Fifth International. "It would," said the proposer, "be the finest of them all, the Women's International."

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## Caste (Its Leanings towards Socialism).

By F. DE VERE.

The handsome, fair, aquiline people who long ago came down from the plateaux of Central Asia through the valleys of Himalaya to the Indian plains, undoubtedly originated the intricate organization now known as caste. It is difficult to say they brought it with them, because if so, it is strange they should have taken it nowhere else in the course of their successive emigrations. Traces of their beautiful language are found in every Indo-Germanic tongue, but no sign of caste in any western system.

The Aryans found in the peninsula a small, swarthy race of devil worshippers, and it was on them the institution was imposed. It is unlikely the immigrants should have borrowed it from these conquered aborigines, so where the idea of caste came from remains to that extent a mystery. Still, the invaders were quite capable of inventing it for themselves. It subdivides society into communities intermarrying and inter-associating only among themselves, never with one another; each having its interests and occupations which its sons must follow and worshipping at its own shrines under the incumbency of high-caste Brahmin priests. The indigenous population was classed summarily as low caste—Sudra—and left to apportion itself in as many subordinate castes as it pleased, a permission freely availed of, for the low castes form a long list.

At first the system can scarcely have reached to below Benares on the Ganges and Maharashtra in the Deccan, where the Aryans had become known as the Hindoos of Hindostan. Later, the non-Aryan populations of Bengal and Madras seem to have been admitted much on their own terms; the object no doubt being to secure uniformity throughout the peninsula, and while allowing the new accessions to worship their own gods, to enforce a definite Brahmin control generally over religion.

The conquerors divided their own community into three castes, to whom they gave the name of twice-born. These were Brahmins (priests), Kshatriyas (soldiers) and Vaisyas (merchants). The Brahmin was enjoined to cultivate land during a portion of his life, but was essentially the priest, writer, bureaucrat. The Kshatriyas were peasant proprietors, land owners, chiefs, and the Vaisyas the town men who sat in their shop fronts in the bazaars, lent money and sold grain and cloth.

Caste seems to have owed its essentially religious character to the gross superstitions of the conquered people and their ignorance of general affairs. It was to give it strength in a place like tropical India that the Aryans wisely based caste on its religious, rather than on its industrial or guild, side. Religion carried moral and social force with it; while outcasting—in a country difficult to live in at any time—was its terrible punishment. The enormous political strength of such a system, the chief influence throughout which is a small caste of priests, is easily imagined. Dating from long before Buddha, who completely failed to break it down and whose own religion was driven from the country, it has survived for many thousands of years in a population of over two hundred millions, every sort of despotism. Scarcely a form of State exists that caste has not come through. It has flourished when there was no State. Many chiefs have risen from inferior castes by sheer strength of character. Many have been women, closely immured in zenanas. The most despotic of all were foreigners, Mahommedans from Turkestan, who accompanied the Great Mogul. These at all events were soldiers, whereas the last comers, the British, owed their introduction to Indian sovereignty solely to their claims as traders.

The English have weakened caste without shaking its foundations. Cheap imports have deprived many handicrafts, some very beautiful, of their markets, and sent the workmen to earn a precarious living on poor soils, of which the peninsula contains too much. Christianity has drawn its converts from the lowest castes, without touching the great bulk of the population. At the same time, education on western models has filled the Brahmins with ambitions of political power, uninherent in the caste system and not altogether to their own advantage. The British occupation has given doubtful assistance to caste. It has elevated Hinduism at the expense of Mahommedanism, which may be less quick-witted and versatile, but is more martial and united, and jealous. No love is lost between the Hindu and the beef-eating Mahommedan. New economic ideas have been introduced. Land, which all castes may till, can now be sold and mortgaged, a right absolutely opposed to all Hindu custom and precedent, according to which it is held under a hypothetical State, subject to the payment of a land tax. With that proviso, the ryot cannot be dispossessed, but does not own. The cultivation is thus assured, the tax going to anyone happening to be in power for the moment.

It is perhaps unfortunate that the castes were always without financial powers. They were never in any sense capitalistic communities. So it has followed that no effort has ever been made to utilize them in the development of industry. Indeed, many questions arise concerning this strange old world system introduced by some of the cleverest folk who ever trod earth—the Sanscrit speaking Aryans—which might well be given attention to in a world where socialism is being spoken of as the ideal organisation of mankind. Are not the castes the nearest attempt ever made to introduce a true human socialism? They are certainly altruistic among themselves. They form an almost instinctive compromise between competitive individualism and the Dravidian savagery the Aryan found in India. Caste conduct is so largely compulsory, so governed by the terror of excommunication and of being outcasted—without permission, a Brahmin cannot sit at table with a European—that socialism derives from it a mechanical duty to neighbour that is well worth cultivating.

Instead of giving one powerful caste more power which it may misuse, it might be better to study the opportunities afforded by the castes for adding to the 'pathetic' contentment with which they provide the people, rather than for reducing it. Though the support of a caste system is notoriously in favour of every government in power, and fundamentally makes for peace, the question is not only political. It involves the profoundest religious, social and economic issues.

## Causerie.

### Life's Force.

By JAMES CARO.

A month or two ago a battalion of influenza germs mistook me for a seaside resort, and paid an unwelcome visit. They invited their friends and relatives. They sported and frolicked in my every limb, and increased prolifically. I felt heavy and sluggish. My inclinations were changed. Life dragged. I had no spirit for adventure or enterprise.

Now I have been reflecting upon this and it has startled me not a little to meditate upon the sudden slowing down of life that I experienced. Usually the chronometer of my life ticks quickly. To me the world is a beautiful place. I love to rub shoulders daily with men; to feel myself a unit amongst them. I can dance with the lambkin, and scream with the seagull simply from the sheer joy of living. Life is a vigorous thing to me, and in my heart of hearts I have looked askance and with some contempt upon my more phlegmatic brethren, who have been content to walk sedately to the music of life whilst I have wanted to gallop.

But the chill I took reduced my outlook. It diminished the force of my life, and I experienced lethargy. The fact came home with awful suddenness, upon reflection, that my capacity of living rises and falls according to the fluctuations of my physical efficiency. It was a new outlook. I viewed men and things from a fresh perspective.

And this new view-point has created within me a wider sympathy, for it follows that men who are handicapped—either mentally or physically—are in ratio deprived of life's dynamic.

Amongst a given number of men you will find that the majority are content with their own mediocrity simply because they have been so moulded that the fire of their ambition has never manifested itself in more than a mere spark or two, and probably never will.

This subtle force that quickens the blood, that gives motion to the wheels of life, that begets the ideal—call it the force of life, the dynamic, the energy, or what you will—how does it express itself? I will allow myself the liberty of dividing mankind into three classes.

There is, first of all, the class with whom this strange energy is limited to a desire. Jogging along in their settled grooves, and amply satisfied too, they pin their faith in what they call the actualities of life, the things that can be seen and handled. They hear men talk of the freshness of the summit, and, casting their eyes to the hills, occasionally they wish to be there. But soon the good wife cooks the frugal meal and its tempting fragrance quickly drives away all such unsubstantial thoughts, and they can lay their heads upon their pillows and sleep the sleep of the untroubled.

Such men are content to be guided by circumstances. If their entrance into the world was accompanied by the proverbial silver spoon they will have enjoyed the advantages of a liberal education, but whether affluent, or indigent, the force of their lives spends itself in a spasmodic wish, a fleeting fancy, a vaporous desire.

There are others who translate the force of life into a determination. This is the solid, level-headed section of humanity. They dominate life with common sense. The limelight shews up no defect of folly, or of imagination, neither does its accentuation unsteady their balance. Their purpose in life is similar to that of the tortoise in the fable—on, on, unswervingly on. They possess the attributes of the wild elephant, crashing through difficulties, and trampling on hindrances. Their tenacity is admirable. They continue with caution and discretion until they achieve. If they adopt a spiritual motto, it is "This one thing I do!" It would be as wise to argue with the east wind

as to endeavour to get them to deviate from the path they have decided upon. *But it is not the man with the clenched fist and set teeth that rouses his brethren out of themselves and teaches the glories of the higher planes.*

The third class consists of the men whose force of life is a passion. It isn't a fancy or a determination only. It is a living, throbbing potential force. What is passion? It is desire infused with determination. It is determination pulsating with desire. But it is more than this. Like a swift river intoxicated with the force of its own volume, it grows and increases in strength as it flows.

Passion is more than enthusiasm. It is zeal, and zeal thrice rekindled. If you consider the generally accepted meaning of enthusiasm you will perceive that it is an uncertain product. It expands with the sunshine and withers as it encounters vicissitudes. Zeal, on the other hand, cannot abate. The winds of adversity serve but to deepen its roots. Its meat and drink is antagonism. In brief, enthusiasm is built upon the sand, but zeal upon the rock. And passion is zeal throbbing and pulsating with the overplus of vitality. A growing child manifests the same superfluity of life and cannot keep still.

From this section springs the reformer, the explorer, the pioneer, and the singer of sweet songs:—the Sauls of our little day who tower head and shoulders above their fellows.

I know that passion, like fire, can run riot, but that depends upon whether it is master or servant, and does not come within the scope of the present article.

### **A Middle-Class Revolution.**

*By* HELEN DE VERE BEAUCLERK.

There is no doubt that if the Englishman has one inherent instinct—an instinct so potent as to pass beyond the realms of impulse into those of definite capacity, nay talent!—it is the instinct to compromise. He calls it by different names such as common-sense, humour, love of fair play, and I do not deny that all these things may come into it, precede it, follow it, accompany it—one cannot go too deeply into such complexities of character without being faced with the old question of which came first, the hen or the egg!—but however one considers the subject, the outcome of it is a fine faculty for taking a middle course, for giving up a little idealism here and a little materialism there, with a net result of general comfort and convenience.

The Englishman compromises in his morals, in his religion, in his politics. So do most men one might say, but surely less notably so? I remember in my early youth hearing someone say that “a high standard of morality was the only means of keeping the evil passions which are natural to man in check. That though one might rarely in action live up to this standard, a belief in it would keep one from going too far the other way. And that even if one's deeds never for a moment tallied with one's principles it was better to have those principles than not!” for the chastening sense of shame they gave one I presume?

Some men have found that the best way to keep their principles in a perfect state of preservation is by consigning them to a hermetically sealed compartment of the mind and never using them at all. This is incorrectly termed hypocrisy—disassociation would be the better word.

But to return to British morals, it is undeniable that the high standards taught in public schools, newspapers, literature, etc., has had a repressive influence on the lower instincts and has produced a certain—highly commendable—decency and moderation in the Englishman's manners. Again in religion, the success of protestantism is surely largely due to the fact that it is a happy mean between the two more violent extremes of papism and puritanism? And in politics. . . . well we have all seen or heard of Lord Beaconsfield in Punch's cartoon of the Berlin conference; “What is the French for compromise?”

I do not wish, however, to criticise, cavil at or otherwise insult this genius for making compromises. It is an eminently useful and practical gift and I only remark upon it for the purpose of showing how, by utilising this our most universal quality, we may achieve once more a convenient solution of the social problem which is for the moment keeping our politicians from their sleep and giving our economists sick headaches.

Nowadays, what with the war and Bolshevism and the general stirring up of those hectic impulses which in spite of our temperate constitution we possess in common with the rest of mankind, the mildness of the British mental weather has been disturbed. Our nerves are upset; the atmosphere is too electric to be pleasant; we never know when we wake up in the morning whether we will be giving that noble edifice the British Constitution a new lick of gold paint or be blowing it up sky high!

A friend of mine was telling me—to give an instance of the blowing up possibility—that when he was in a certain Russian town, the Bolshevik regime had made food so scarce that a large section of the population was subsisting entirely on roots and herbs. My friend drew the attention of the local Komissar to this, asking him if it were not a lamentable example of the failure of reform? The official's reply was that the sight did indeed fill him with horror and dismay, but what he regretted still more was that "these conditions must continue till people of your (the middle) class, eat grass also!"

I have quoted this grim story to illustrate the point I wish to make, which is that the middle class must be warned of what may be in store for it and be prepared with the requisite compromise. I do not want to be pedantic or dogmatic or anything that is not tolerant and my theories can be taken with that pinch of salt which is necessary to the proper digestion of theories, but it is evident that some middle course should be found which would save us, on the one hand from being bombed out of our comfortable beds—all our not despicable coverings of civilization flying helter-skelter into space—and on the other from a return to the purblind conservatism of the last generation.

The middle class, the educated, intelligent class, the class that stands for enlightenment and culture and all that is best—howsoever pompous!—in this world, is in danger. Now passive resistance is all very well but active resistance is often better, besides being vastly more entertaining! It is no longer a question of free choice, we must sacrifice something, give a little that all should not be taken from us. To continue the metaphor of being bombed out of bed and bed clothes, we must make up our minds to sacrifice the bed so as to save ourselves from going stark naked or, in the Bolshevik's sinister phrase, be turned both figuratively and actually into Nebuchadnezzars!

The capitalist stands for the bed in my rough and ready analogy. If the middle classes wish to be actively defensive, they will evolve some scheme by which the capitalists would be, if not quite got rid of, at least effectually muzzled. Something of the sort has been done, I believe, in Georgia. (I apologise for drawing a comparison between ourselves and these obscure peoples, but may not any example, howsoever humble, be of value to the discerning?) Here, the intelligentsia took the law into their own hands, confiscated all landed property, nationalised trade and sent their land-owners packing. The Georgian princes seem to have taken the misadventure philosophically. They were so accustomed to being robbed by Jews, they said, that it came quite as a relief to be robbed by fellow-Christians!

However, not being an expert, but only a frivolous theorist, I do not wish to do more than give a broad suggestion; and that is, that the middle classes will make a revolution of their own, on the principle that it is better to do one's own dirty work—granted that it had to be done—and to do it well, rather than see it done badly by others. The proletariat is sure to do it badly; their instinct for compromise is insufficiently developed! The middle classes, being so excellently educated and so full of the highest motives, should be able to retain their ideals and their tempers, and to encompass a nice, sensible, practically bloodless, genteel revolution. . . .

KOULUPÄÄ HARIDUSE SEURAN  
Tartuun  
GÖMMASTUN KIRJASTO



BEAUTIFUL VIEWS OF REVAL.

**Be not too Grieved.**

By ROBERT LUTYENS.

Be not too grieved, with sorrow overpressed,  
 Nor let your spirit droop, nor be forlorn :  
 And let there be no trouble in your breast  
 When I am gone.

What does it matter if I go or stay,  
 For nothing yet has lived but it will die ?  
 The fairest thing on earth will pass away  
 Sooner than I.

And let there be no flowers by me there,  
 To mock me with deceitful loveliness ;  
 For on my cold dead lips I still would fear  
 Their soft caress.

A troop of dancers laughing in the street,  
 A barrel-organ gurgling as they pass,  
 Below, my friends regaling on my meat—  
 So let me pass.

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**The Cave Dwellers.**

*(Taken from "The Hero of Esthonia," by W. F. Kirby, and reprinted here by the kind permission of Messrs. Routledge and Sons, Ltd., the publishers.)*

Once upon a time a man lost his way on a stormy night between Christmas and New Year. He wore out his strength plunging through the deep snow drifts, until by good luck, he found some protection from the wind under a thick juniper bush. Here he resolved to pass the night, hoping to find his way easier by the clear light of the morning. He rolled himself together like a hedge-hog in his warm fur-cloak and fell asleep. I don't know how long he lay there before he was roused by somebody shaking him, and a stranger's voice said in his ear, "Get up farmer, or the snow will bury you, and you will never get out again." The sleeper pushed his head out of his fur, and opened his sleepy eyes wide. He saw a tall thin man before him, who carried a young fir-tree, twice as high as himself, as his staff.

"Come with me," said the man : "we have made a fire under the trees where you can rest better than in this open field." The traveller could not refuse such a friendly invitation, so he got up directly, and walked on quickly with the stranger. The snowstorm raged so furiously that they could not see a step before them, but when the stranger lifted his fir staff and cried with a loud voice, "Ho there, mother of the snowstorm, make way !" a broad pathway appeared before them, on which no snowflakes fell. A dreadful snowstorm raged on either side of the wanderers and behind them, but it did not touch them. It appeared as if an invisible wall held back the storm on either hand. The men soon reached the wood, and they had already seen the light of the fire from afar off. "What is your name ?" asked the man with the fir staff, and the peasant answered, "Hans, the son of tall Hans."

Three men sat at the fire, clothed in white linen garments as if it had been midsummer. For thirty paces or more around them everything looked like summer; the moss was dry, the herbage was green, and the grass swarmed with ants and small beetles; but afar off Hans heard the blasts of wind and the raging of the storm. Still stranger seemed the burning fire which spread a bright light around, but threw up no smoke. "What think you, tall Hans' son? isn't this a better resting-place for the night than under the juniper bush in the open field?" Hans assented, and thanked the stranger for bringing him there. Then he took off his fur-cloak, rolled it up as a pillow for his head, and lay down in the glow of the fire. The man with the fir staff took his flask from under a bush and offered Hans a drink, and warmed his heart. He then lay down too, and began conversing with his companions in a foreign language, of which Hans could not understand a word; and Hans presently fell asleep.

When he awoke, he found himself lying in a strange place, where was neither wood nor fire. He rubbed his eyes, and tried to recollect what had happened to him the night before, and thought he must have been dreaming, but he could not understand how he came to be lying in quite a strange place. A great noise resounded from a distance, and he felt the ground under his feet tremble. Hans listened for some time to find out where the noise came from, and then determined to follow it, hoping to find some people. Presently he reached the entrance to a cavern, from which the noise proceeded, and where a fire was shining. When he entered, he found a huge smithy filled with bellows and anvils, and seven workmen stood round each anvil. But stranger smiths were not to be found in the world. They were not higher than the knee of an ordinary man, and their heads were larger than their bodies, and they wielded hammers more than twice as large as themselves. But they smote on the anvil so lustily with these huge iron hammers, that the strongest man could not have struck harder. The little smiths were clad in leathern aprons which reached from the head to the feet; but at the back their bodies were as naked as God had made them. In the background a high bench stood against the wall, on which sat Hans' friend with the fir staff, and looked sharply after the work of the little journeymen. A large can stood at his feet from which the workmen took a drink now and then. The master of the smithy was no longer dressed in white as on the previous day but wore a black sooty coat, and round his waist a leathern belt with a great buckle. Now and then he made a sign to the workmen with his fir staff, for the noise was so great that no human voice could have been heard. Hans was uncertain whether anyone had noticed him, for both master and men continued their work without paying any attention to the stranger. After some hours, the little smiths were allowed to rest; the bellows were stopped, and the heavy hammers thrown on the ground. When the workmen had left, the master rose from the bench, and called Hans to approach.

Oh, what riches and treasure Hans beheld there! All sorts of gold and silver lay about everywhere, and glittered and gleamed before his eyes. Hans amused himself by counting the bars of gold in a single heap, and had just counted up to five-hundred-and-seventy, when the master turned round and said, smiling, "You'd better leave off, for it will take up too much time. You would do better to take some bars from the heap, for I will give you them as a remembrance."

Of course Hans needed no second invitation. He grasped one of the bars of gold with both hands, but could not even move it, much less lift it from its place. The master laughed, and said, "Poor delicate flea! you cannot carry off even the least of my treasures, so you must feast your eyes on them instead." He then led Hans into another room and through a third, fourth, fifth, and sixth of these treasure-caverns, till they reached the seventh, which was as big as a large church, and like the others, was crammed with heaps of gold and silver from floor to ceiling. Hans marvelled at these immeasurable riches, which could easily have bought up all the kingdoms of the world, but which were now lying useless underground. So he asked the master, "Why do you store up these vast treasures here, where no human being can derive any benefit from the gold and silver?"

If these treasures came into the hands of men, they would all be rich, and nobody would have to work or suffer distress."

"It is for this very reason," answered the master, "that I cannot hand over these treasures to mankind. The whole world would perish from sloth, if no one needed longer to work for his daily bread. Man is created to sustain himself by toil and thrift."

But Hans did not like this view of the matter, and disputed energetically with the master. At last he asked him to explain how it was that all this gold and silver was the property of one man and was left to rust, and why the master of the treasure incessantly laboured to increase it when he had already such an amazing superfluity of riches. The master answered, "I am not a man, although I have the form and appearance of one. I belong to a nobler race which was formed by the decree of the Creator to rule the world. By his decree, I must work constantly with my little companions to prepare gold and silver under the earth, and every year a small portion is assigned to the use of men, but not more than just sufficient for their necessities. No one is allowed to receive the gift without trouble. So we are obliged to pound up the gold first, and mix the grains with earth, clay and sand, and they are afterwards found by chance in this mass, and must be diligently sought for. But, my friend, we must break off our conversation, for it is almost noon. If you would like to look at my treasures longer, stay here, and rejoice your heart with the glitter of gold till I come to call you to dinner." Thereupon he left Hans alone.

Hans wandered about again from one treasure-chamber to another, and now and then he attempted to lift one of the smaller pieces of gold, but found it quite impossible. In former times, he had often heard clever people say how heavy gold was, he would never believe it. Now, however, he learned it from his own experience. After a time the master returned, but he was so much altered that Hans did not recognise him at first sight. He wore red, flame-coloured, silken robes, richly decorated with golden lace and golden fringes. He wore a broad gold belt round his waist, and a gold crown adorned his head, sparkling with jewels like stars on a clear winter night. Instead of the fir staff, he now held a small gold sceptre in his hand, which branched in such a way that it looked like a shoot of the great fir staff.

After the royal master of the treasure had locked the doors of the treasure-chambers and put the key in his pocket, he took Hans by the hand and led him from the smithy to another room where dinner was set out. The seats and tables were of silver, and in the midst of the room stood a beautiful dinner table, with a silver chair on each side. All the utensils, such as cups, dishes, plates, jugs and mugs, were of gold. When the master and his guest had seated themselves at the table, twelve dishes were presented in succession. The waiters were just like the little men in the smithy, only that they were not naked but wore clean white clothes. Their quickness and dexterity was very remarkable, for although they did not appear to be provided with wings, they moved about as lightly as birds. They were not tall enough to reach the table, and were obliged to skip up to it like fleas. Meantime they held the great dishes and tureens in their hands, and were so skilful that they did not spill a drop of the contents. During dinner the little waiters poured mead and delicate wines into the mugs, and handed them to the company. The master carried on a friendly conversation and explained many mysteries to Hans. Thus, when they came to talk over his nocturnal meeting with Hans, he said, "Between Christmas and New Year I am accustomed to amuse myself by wandering about the world, to watch the doings of men, and to make myself acquainted with some of them. I cannot say anything very remarkable about those whom I have seen and talked to. Most men live only to injure and plague each other. Everybody complains more or less of others. Nobody regards his own faults and failings, but lays the blame on others for what he has done himself."

Hans tried his best to dispute the truth of these words, but his friendly host made the waiters fill his glass so heedfully that his tongue became too heavy at last to utter another

word, and he was equally unable to understand what his host said. Presently he fell asleep in his chair, and knew nothing more of what happened.

While he slept, he had wonderfully vivid dreams, in which the gold bars constantly floated before him. As he felt much stronger in his dreams, he took a few gold bars on his back, and easily carried them away. But at last his strength failed under the heavy burden, and he was obliged to sit down and take breath. Then he heard loud voices, which he took to be the singing of the little smiths, and the bright fire of the forges shone in his eyes. When he looked up, blinking, he saw the green wood around him. He was lying on the flowery herbage and it was not the forge fires, but the sun rays which shone cheerfully on his face. He shook off his drowsiness, but it was some time before he could fully recall what had happened to him.

At last, when he had fully recovered his recollection, everything seemed so strange and wonderful to him that he could not reconcile it with the ordinary course of events. Hans reflected how he had wandered from the path during a stormy winter between Christmas and New Year, and what had happened to him afterwards came back to his recollection. He had slept by a fire with a stranger, and next day the stranger, who carried a fir staff, had received him as his guest. He had dined with him and had drunk a good deal ; in short, he had spent a few days in jollity and carousal. But now it was the height of summer all around him ; there must be some magic in it all. When he stood up, he found that he was close by the ashes of an extinguished fire, which shone wonderfully in the sun. But when he examined the place more carefully, he saw that the supposed heap of ashes was fine silver dust, and the remaining sticks were bright gold. Oh what luck ! where could he find a bag in which to carry the treasure home ? Necessity is the mother of invention. Hans pulled off his winter fur coat, swept the silver ashes together so that not a particle was left, put the gold faggots and silver ashes into the fur, and tied it together with his belt like a bag, so that nothing could fall out. Although it was not a large bundle, he found it awfully heavy, so that he had to drag it manfully before he could find a suitable place to hide his treasure.

Thus Hans became suddenly enriched by an unexpected stroke of good fortune, and might have bought himself an estate. But after taking counsel with himself, he decided that it was better for him to leave his old dwelling-place, and to look for a fresh one at some distance, where the people did not know him. There he bought himself a nice piece of land, and he had still a good stock of money left over. Then he took to himself a wife, and lived happily like a rich man to the end of his days. Before his death he told his children his secret, and how he had visited the master of the underground treasures, who had made him rich. The story was spread about by his children and grandchildren.

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## Commercial Section.

### An Industrial Survey of Esthonia.

The distribution of landed property in Esthonia is to-day as follows :—

All land is legally divided into :

1. Property of nobles.
2. Crown property.
3. Municipal property.
4. Church property.

All properties inscribed in the public land register on the register of mortgages, are counted as nobles' property under the simple heading of "Nobles property." These possessions can be divided into three categories: (a) "moisamaa," land of which the person in possession is the proprietor with full proprietary rights; (b) "kvoty" or "kuuendikumaa" (sixth part of the share of the peasant which is similar to "moisamaa"); and (c) the land of the peasant. The owner of "moisamaa" land can dispose of it as he pleases.

The "kvoty" in the south of Esthonia and the "kuuendikumaa" in the north, is that portion of land which was allotted to the peasants after compulsory labour was abolished in 1849, and which was intended to endow the farm labourers and to extend the system of "moisamaa" land.

The owner of "peasant land" can, while it is in his possession, exploit it and use it for his own ends, but he has no right to dispose of any of it except by selling or hiring it to members of the rural Commune in which the land is situated. Inherited property in towns is subject to special treatment under the administration of the local municipal authorities and also to special regulations regarding taxation and management. Church property comes under the heading of what is called "Widme," that is to say land which proceeds from gifts; it is the property of the parish in which it is situated. The nobles possess 755 properties altogether, amounting to an area of 1,677,268 deciatines (1 deciatine 1 hectare, 092) representing 79.2 per cent. of the surface available for agriculture. The other classes—merchants, peasants, townsmen—hold 11,722 properties, yielding a total area of 442,497 deciatines, or 20.9 per cent. of the whole of these lands.

21,562 talud (plots of ground surrounding peasants' houses) have been bought back by the latter from their proprietors. The cultivated portions of these plots amount to 912,334 deciatines or 27.7 of cultivated ground.

During the last 10 years the State Bank of Land Credit, which was founded especially for the peasants, and certain other private Land Banks, joined together to enable the peasants to obtain local credit and to buy back land. The activities of these banks have now spread over the whole of the country, but precise statistics of their operations are not at the public's disposal.

It can be inferred from the above that Esthonia is a highly cultivated country, as the least numerous class—the German-Baltic nobles—possess alone almost 60 per cent. of the landed property. The approximative area in the hands of the nobility is estimated at more than 2,300 hectares and frequently more than a single estate is in the possession of one family. The rural population owns about 30 per cent. of the land, the smallest holdings of the peasants being from 25 to 40 hectares and, under certain conditions, can be considered sufficient to allow of reasonable development. Small properties of only 10 hectares are to be found close to the towns where market-gardening offers enough profit for the owner to subsist; in the greatest number of cases, however, the tenant of one of these small holdings supplements his resources with outside work. He is employed during the day on some neighbouring estate or on forest-work.

The total area of forests in Esthonia, according to the estimates of the Forestry Department in 1914 (which differ a little from those supplied by the local administrations because the latter include the areas covered by shrubs) is 688,261 deciatines or 751,925 hectares 14 ares.

The distribution of forest-land by districts and estates on January, 1914, was as follows :—

Names of the districts.	Surface in deciatines.					Total Area.
	State Property.	Town or Church Property.	Peasants Property.	Private Proprietors Land.		
Harrien .. ..	1,049	1,941	80	54,331	57,401	
Hapsal .. ..	224	435	..	50,691	51,350	
Jervien .. ..	..	650	..	37,959	38,609	
Virland .. ..	176	4,656	14	152,384	157,230	
Dorpat .. ..	15,927	3,344	..	100,405	119,675	
Werro .. ..	3,059	408	..	73,880	77,327	
Fellin .. ..	12,785	73	326	43,362	61,546	
Pernau .. ..	48,799	4,532	296	58,025	111,655	
Oesel .. ..	8,186	161	..	5,120	13,467	
	90,205	16,200	715	581,140	688,260	
	13.1%	2.4%	0.1%	84.4%	100%	

This table shows that 84.4 per cent. of the total forest area belongs to the landed proprietors, who hold almost three quarters of the agricultural land. Then comes the State with 13.1 per cent, then the towns and the churches with 2.4 per cent., and lastly the peasants with only 0.1 per cent. of the total surface.

Agricultural development in Esthonia, both that of the proprietors and that of the peasants, is relatively intense. In all cases the rotation of crops is the principal system of cultivation. Agriculture has progressed particularly in the south of the country.

The following table refers to 1904 :—

Rotation of crops	Nobles property.	Peasants property.
of 5 fields or more .. ..	8.52%	42.6%
.. .. 6 to 9 fields .. ..	25.97%	53.3%
.. .. more than 9 fields .. ..	65.51%	2.1%

Agricultural work is carried out with the best implements ; on all estates and on nearly all peasant land, sowing machines are used, steam-ploughs, reaping machines, threshing machines, etc. The peasants, in order to procure these costly implements, have formed associations among themselves. In 1915, these societies numbered about 1,000. The use of artificial manure is almost universal on the large as well as on the smaller agricultural estates. According to the figures given by the agricultural census of 1916, organised by the Minister of Agriculture with the help of various local institutions, the total surface of ground under process of cultivation was 669,341 deciatines (489,623 deciatines for the small estates and 179,718 for the large).

In 1916, the distribution of crops in the large and small properties was as follows :—

Nature of crops.	%	In deciatines.		Total.
		Large estate.	Small estate.	
Winter Rye .. ..	19.8	36,367	97,633	133,000
Summer Rye .. ..	—	39	1,319	1,358
Winter Wheat .. ..	—	2,064	4,361	6,425
Summer Wheat .. ..	—	300	6,783	7,083
Buckwheat .. ..	—	33	1,864	1,897
Peas .. ..	—	653	1,586	2,239
Lentils .. ..	—	..	57	57
Beans and Haricots .. ..	—	7	61	68

Nature of crops.	%	Large estate.	In deciatines.		Total.
			Small Estate.		
Potatoes .. ..	8.8	14,244	44,419	58,668	
Oats .. ..	24.7	43,464	121,967	165,431	
Barley .. ..	16.4	25,946	84,300	110,246	
Linseed .. ..	3.9	895	24,137	25,032	
Hemp .. ..	—	2	21	23	
Herbs .. ..	—	5	26	31	
Beetroot .. ..	—	565	1,220	2,085	
Annual herbs (sown) .. ..	23.0	12,408	12,098	24,506	
"    " (perennial) .. ..	—	42,233	86,507	129,740	
Other Plants .. ..	—	595	262	857	
		169,820	489,623	669,341	

The most extensive cultivation in Esthonia is :—Winter rye, which occupies 19.8 per cent. of the total surface under cultivation ; Oats, which occupy 24.7 per cent. ; Barley, 16.4 per cent. ; and Potatoes, 8.5 per cent. The cultivation of textile plants is considerable on the peasant estates. Flax occupies 3.9 per cent. of the cultivated surface. It enjoys a well-merited reputation in the world's market under the title of " Linseed of Livonia." The market for cattle and dairy-produce necessitates also that large areas should be reserved for clover, vetch and other similar produce ; more than 23 per cent. of the cultivated lands are used in this manner for artificial or natural herbage.

The provision from cereals furnished by the crops between the years 1895 and 1900 was 19 pouds (a poud equals 16 kilos 38) per head, a quantity which would, in case of necessity, amply suffice for the needs of the population. Meanwhile, Esthonia imported over 2,000,000 pouds of cereals a year from Russia, especially rye, wheat and barley and about the same amount of bran, sharp, and fodder, oats, oilcake, etc. Part of these cereals, especially the rye, were exported to Finland and Germany in the form of flour, but the greatest portion of that which was received from Russia and of that which was harvested in the country itself, was used for feeding the population, for the cattle, and for the manufacture of beer and spirits. The largest part of the vegetable produce is grown in the north of Esthonia. The potato occupies 20.5 per cent. of the cultivated ground, and according to the estimate of the Commission for the feeding of Esthonia, more than 40,000,000 pouds were harvested in 1916. Before the war a considerable amount of potatoes was utilised in the distilleries which are to be found in almost all the large estates in the north of the country. They are also exported to Finland and Petrograd.

The average harvest during the years 1883 to 1900 and 1901 to 1909 was (by deciatines) :

		Northern Esthonia.		Southern Esthonia.	
		Peasants property.	Proprietors land.	Peasants property.	Proprietors land.
		(in pouds)			
Rye ,	.. 1883—1900	58	76	64	81
"	.. 1901—1909	68	76	66	76
Oats	.. 1883—1900	44	60	46	63
"	.. 1901—1909	52	60	49	61
Barley	.. 1883—1900	56	74	58	72
"	.. 1901—1908	62	68	58	69
Potatoes	.. 1883—1900	52	66	54	68
"	.. 1901—1909	72	71	59	66

The approximate harvest of flaxen fibre was (by deciatines) 27.8 pouds during the years 1900-1905, and 33.2 pouds in 1906-1909. The production of Esthonia surpasses that of European Russia by 25 to 50 per cent., but it is outdistanced by Germany, Belgium and France to an almost equal measure. In reading the above table one should remember that the productive powers of the peasants' land is less than that of the large proprietors, though it increases more rapidly than the latter.

The harvest of the principal cereals and potatoes in 1916 according to the statistics which we possess on the area under cultivation, and the smallest productive power should be — Winter Rye, 9,402,896 Pouds ; Barley, 6, 822, 328 Pouds ; Oats, 9, 925, 860 Pouds ; Potatoes, 41, 067, 000 Pouds.

The competition of Russia in the wheat markets and the cheap price at which Russia could sell, added to the greater facilities for transport the latter possessed in consequence of the close proximity of the sea ports (Petrograd, Riga, Reval and Finland) caused Esthonia to exchange the cultivation of cereals for a system of intensive cultivation. This was started by the construction of railways linking Esthonia with the centre of Russia.

Over and above the animals killed for purposes of human consumption and which are for the most part exported to Riga or Petrograd, rearing in Esthonia produces a good quantity of milk-cows. The milk industry is a flourishing one in Esthonia. Great quantities of milk are exported *via* Petrograd to different districts. The milk is either sent fresh or in the form of butter, cheese, cream, etc., made in excellent factories, which have been equipped for this purpose by co-operative societies or by special contractors. The cheese known as "Arensbourg" is made in the island of Oesel, and is particularly popular. These dairy-products are sent as far as Moscow ; abroad they are almost as highly thought of as those of Finland and Denmark. For local consumption butter is imported from Siberia, as it is cheaper there.

The statistics relative to the census of stock are taken from the year-book of 1916 :—

Variety of stock.	Number of animals.	
	On peasant land.	On large estates.
Horses .. .. .	146,036	32,411
Working oxen .. .. .	2,008	854
Cows .. .. .	213,286	60,831
Bulls of more than 2 years old .. .. .	8,700	1,723
Heifers of more than 1½ years old .. .. .	41,410	12,886
Heifers and calves from 1 year to 1½ years .. .. .	53,668	9,218
Calves of less than 1 year .. .. .	102,642	16,119
Sheep .. .. .	563,593	58,634
Pigs .. .. .	268,721	35,567

It can be seen that the number of animals reared on the small estates is often larger than that of the bigger properties. On the last mentioned thoroughbred stock is reared almost exclusively. A certain amount of thoroughbred stock is to be found on the peasants' estates, but local breeds are more abundantly represented. Latterly the Central Societies of Agriculture have turned their attention to the improvement of indigenous stock.

The Esthonian horse is small but full of stamina and needs but little care. The pure breed is only to be discovered on the islands. Before the war, there was a considerable importation of these to Great Britain. At the present moment a fine half-breed stock is being reared.

Sheep rearing supplies the peasants with a sufficient material for the weaving trade ; the rural population wear clothes made from this wool even now. The finest wool, only used in the factories, is however rare.

The pig industry has been developed on parallel lines with the milk industry ; the peasants eat little other meat, reserving their beef, mutton, etc., for exportation.

The distilling of brandy was one of the most highly developed industries before the war. In 1907 in the four districts in the north of Esthonia, which formed the ancient Esthonian Government, 5,631,000 vedros (one vedro=12.29 litres) of alcohol were put on the Russian market. The greater part of the potatoes gathered in Esthonia and part of the rye and maize, were employed in its manufacture. The distilleries are situated on almost every large estate and are of varying size and importance : they also produce oilcake for the feeding of cattle. Many large breweries are in existence and produce a sufficient quantity of liquor for the needs of the population as well as for exportation. Distilling and brewing are only allowed on the large properties ; they are forbidden by law on the peasants' estates. Since the beginning of the war, however, distilling being forbidden by the former Russian Government, these trades have temporarily lost their value.

The annual return for the fishing in the Baltic Sea from Narva to Polangen, is valued at about 20,300,000 francs. Two thirds of the fisheries belong to the Esthonian Coast. The principal varieties of fish caught are anchovies (Reval), herrings, soles, salmon, eels, whiting, lampreys (at the mouth of the Narova), greyling, perch, etc. The fish, fresh or preserved, is sold in large quantities in the Petrograd market. For home consumption herrings are imported from Norway and Scotland. Fishing is also a thriving concern on Lakes Peipus and Wirz-Jarw, but poaching is very prevalent and is causing a progressive diminution in the stock. The fishing rights belong to the river proprietors who let the banks of the lake to the local fishermen.

Esthonia possesses vast forests, and the excellent condition of her forestry enables her not only to carry on a large and varied wood industry at home, but also to export wood in very considerable quantities. The main export is to England.

The North of Esthonia has huge beds of a special schist named "combustible slate," a very fine quality. The amount of these schists revealed by boring is put at more than 4,000,000,000 tons. The slate contains as much as 75 per cent. of organic and combustible material of which there is upward of 20 per cent. oil and different schists. The exploitation of these rich minerals has not yet been touched, and offers a new and valuable addition to Esthonian industries. The peat deposits also deserve consideration, as they are of a particularly good quality. Big cement quarries are to be found near the harbours, which have already enabled Esthonia to build up a flourishing industry at home, and would allow of considerable improvement.

Manufacture is relatively small in Esthonia. It commenced towards the end of the nineteenth century at a time when sheep-breeding took on a greater importance than it had hitherto, and factories were opened for the making of textiles. The factories of Zintenhof near Pernau, Kertel at Dago, and the linen factory in Narva, are amongst the oldest. The building of the new railways in 1870 greatly assisted in the growth of these industries, as they allowed of goods being sent to the markets of Central Russia.

The most important cotton firms are the factories of Kranholm, the Baltic and the Society of Workshops and Factories of Reval. The cotton employed is almost exclusively American. The productive value of these firms was valued in 1909 at 75,000,000 francs.

At Reval there are important factories for the construction of rolling-stock ; also iron foundries of varying size. Leather and skins are worked at Arensbourg and Reval, and the last-mentioned town possesses several large sawmills. The output of Waldhofs celluloid factory at Pernau reached 4,150,000 pounds in 1900. As has already been said, the manufacture of flour is one of Esthonia's biggest trades. In 1908, the output was valued at over 18,000,000 francs. The production of the two cement factories (Asserine and Kunda) is worth about 5,500,000 francs, and other minerals are represented by several brick-yards and glass factories. The latter work especially for the home markets.

### Esthonia's Financial Position.

The Esthonian people were faced with the problem of inaugurating an independent state under the most difficult conditions imaginable. A country, laid waste by revolutionary bands and by the hostile German occupation forces, was the inheritance, which the Provisional Esthonian Government took over, in November, 1918, from the retiring German military authorities. Commerce and industry were paralysed. Agriculture, as the result of constant requisitions, was crippled; the treasuries of the state, as well as those of the local governmental bodies, were empty, in the literal sense of the word.

Moreover, it was not a process of peaceful construction, that was required of the Provisional Government, for from the first days of its existence it was obliged to direct all its energies to waging a desparate war of defence against the forces of Russian Bolshevism.

It is a general axiom, that war means expenditure of money; but the Esthonian treasury, as already stated, was empty. A sum of 100,000 mks., deposited in the safe of the Esthonian Union of Co-operative Societies, to the credit of the former Russian Committee of Supplies, and which had fortunately escaped the notice of the German occupation authorities, was the sole fund, which the state of Esthonia had at its disposal.

The National Council, in order to procure funds, granted the Provisional Government the right to raise an interior loan of 50,000,000 mks. by issuing short-dated treasury bills. A public subscription was at once started and resulted in a few weeks in the collection of a total of 8,000,000 mks. This period (during the months of November and December), coincided with the occupation by the Russian Bolshevik forces of more than half of our country and in consequence the greater part of the institutions, from which it had been intended to obtain subscriptions, were closed down and a great many of the richer inhabitants were obliged to fly from their homes.

For the same reasons the collection of taxes did not provide the treasury with amounts of any importance, as the machinery for collection was not yet properly established nor indeed was even a taxation system in existence.

In spite of these circumstances the state treasury saw itself compelled to expend about a million marks daily, although at that time the number of troops only amounted to a few thousand. The Government was forced by these conditions firstly, to have recourse to requisitioning on a large scale and secondly to start issuing paper money. Horses, cattle, clothing, grain and fire-wood to the value of tens of millions were requisitioned for which payment in the majority of cases has not yet been made.

As an emergency measure the above mentioned treasury bills were put into circulation at par, and their issue as interest-bearing treasury bills stopped. This step was taken by the Government because it was technically impossible to print paper money sufficiently rapidly, and secondly because it was necessary to stop the influx into the treasury of valueless Russian paper money, which had begun to come in large quantities in payment of the treasury bills.

These treasury bills and notes are backed by the general property and revenues of the state, and it is the intention of the government to redeem them later by an extraordinary tax on property.

Whilst it was impossible to employ emergency measures such as paper money and requisitioning in order to finance the war at home, the Government had practically no financial resources at its disposal for obtaining war materials from abroad. Esthonia, however, is obliged to obtain the greater part of her war materials from abroad, beginning with military boots and ending with machine-guns, rifles, artillery, and other supplies. Moreover, in order to feed the troops and the town population until the next harvest, it was necessary to import food stuffs to the extent of 3,000 tons a month. In order to drive

the enemy out of the country we had to appeal for military aid which our kinsfolk, the Finns, generously accorded us, by despatching a division of volunteers. The different circumstances already mentioned, obliged the Government to take steps to secure a foreign loan, and here again our oversea neighbour, Finland, stepped into the breach. Already as early as November, the Finnish Government decided to grant us a loan of 20,000,000 Finnish marks under a guarantee of the larger banks at Reval. The loan was granted for six months, with permission to prolong the period, at an interest of 6 per cent. This loan enabled us to organize the Finnish volunteers, and to procure for our troops the most necessary supplies to supplement those which had been brought by British ships in November.

The organization and fitting out of our troops made such good progress that already in January we were able with the brotherly co-operation of the Finnish volunteers to free our country of the Russian Bolsheviks.

Naturally, the country now breathes much more freely than in November and December of last year, but difficulties of an economic and financial character are still with us. We must maintain a large force of troops for frontier defence, to provide for which, together with requisitioning and other expenditure, entails a daily outlay of approximately 3,000,000 mks.

The railways, which are kept running with great difficulty, owing to shortage of rolling stock, are to a very large extent employed by the military. Through traffic, which constituted in former times the main source of revenue of the local railways is completely absent. The state, therefore, sees itself compelled to expend nearly four millions monthly on the upkeep of the railway system. The same applies to the shipping, which is entirely in the service of the state and the military authorities.

Under normal circumstances the Government would not be greatly troubled in finding means to cover the current expenditure of the state, which would amount roughly speaking to 150,000,000 mks annually.

The Russian Government, according to the data for 1913, derived from Esthonia a revenue in the form of taxes, monopolies and customs of over 50,000,000 roubles. While a large part of this amount was derived from customs (about 20,000,000 roubles), which under the present administration must to a great extent be ruled off, as it is proposed to establish free ports, nevertheless it would not be difficult with a comprehensive system of taxation, allied with the proper exploitation of the state lands and forests and the profit in the future from the Russian through-traffic, to secure revenues sufficient to balance the state budget.

The war, however, will leave us a heavy legacy of debt for a long time to come, even if it be assumed that we are released from the obligation of taking over a share of the Russian national debt.

Without doubt extensive financial assistance from abroad will be required, in order to place the economic life of the state on a firm foundation, and to repair the ravages of the war. To mention only a few things: the construction of ports, the development of the railway system, the municipal works and state enterprises require the investment of hundreds of millions of marks. Capital to this extent is not disposable in Esthonia, but the state has made and is making application to the friendly Great Powers as well as to private capitalists to secure the necessary sums and is fully prepared to guarantee that capital invested here shall be provided with all the requisite security and protection.

Though for the time being the Esthonian Republic is in a difficult financial position, it by no means follows that by proper use of the natural-resources of the country new values may not be created. In Esthonia, according to the data for 1915, there are 688,261 dessjatines (1,858,993 acres) of cultivated forests of which 90,205 dessjatines (243,653 acres) or 13.1 per cent. are state property. These forests alone are estimated to have a value of nearly a thousand million marks, whilst the total amount of land in the possession of the state is 394,243 acres.

The deposits of shale, from which many valuable oils may be extracted, have not yet been touched. The Esthonian farmer not only grows grain for his own consumption, but at the same time valuable products for industrial purposes, such as flax, linseed, potatoes, etc., which together with dairy products, are the most important export commodities. The annual yield of flax amounts to 12,000 or 13,000 tons, of which not less than 10,000 tons are exported and the remainder worked up in local factories.

Apart from these natural resources, which might serve as a guarantee for foreign capital, the Esthonian nation would not deem it a danger to their essential interests, if some Great Power or League of Nations, prepared to render us financial help, were to take over our ports and railways and control the distribution of their revenues.

Assuming, as is proposed, that the Esthonian ports be connected by direct railway routes with Siberia, Central Russia and the Ukraine, the volume of freight-traffic from Russia to Reval and the other Esthonian ports would be many times greater than formerly, when, owing to insufficient harbour facilities, and still more insufficient railway connections, Russian goods were diverted to German ports. It is obvious that the Esthonian ports and railways may, in the future, derive much larger revenues from this transit-trade than those derived from customs in Russian times.

All these projects, however, belong to the future, when peace is re-established.

Utilising its small export and assisted with credit by the British Government and British business-men, Esthonia was able some months back to satisfy its most pressing needs in regard to food-supplies.

A sum of 10,000,000 dollars as an initial loan would suffice to defray the cost of the most urgent requirements from abroad, and to put the Esthonian mark on a firm basis. This latter, which formerly had the same value as the Finnish mark, has greatly depreciated in value on the private market, which, of course, has had a bad economic influence, and renders the position of the treasury more difficult.

We, Esthonian people, forming as we do a barrier which is stemming the advance of the Bolshevistic wave, consider that we have the moral right to hope, that the nations and states which have been fighting German militarism in the interests of democratic principles, will not deny the Esthonian Republic their aid, after it has been actually demonstrated that the Esthonian people are resolved and capable of existing as a free and independent nation.

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## The Traffic Problem in Reval.

Reval is not only now the seat of legislation and administration for the Esthonian Republic, but also the commercial metropolis of the reunited Esthonian provinces, which cover an area of 20,000 square miles, with a population of one million and a half. It is a most picturesque and historically interesting place, its scenic splendour only giving place to the few famous sites of Europe such as Naples, Lisbon and Constantinople. During the last two decades there have cropped up quite a number of important manufacturing industries and mills, which are for the present idle owing to the lack of raw materials and labour. Also keenly felt is the shortage of dwellings for a population of 150,000 inhabitants at present agglomerated in the mediaeval mansions of the city and the timber barracks of the residential districts, the expansion of which is greatly hampered on account of the default of transport facilities.

The rudimentary tramways with horse-driven cars have been brought to a deadlock by the war requisitions of recent years and now the only means of public transport are the limited number of horse cabs, which are a pitiful sight in the slowly moving street traffic. The residential district of Reval must remain confined within narrow limits as long as the traffic problem is not solved ; but this is one of the manifold problems for Reval's municipality, that cannot be suspended indefinitely, lest the welfare of the capital and the organisation of the new state should suffer materially at its very beginning of its existence.

In tackling the transport problem, the peculiar local conditions have to be taken into account, which are of such a nature, that they do not favour the laying down of tramway lines with overhead electric hauling on double or even on single tracks, the streets being not only extremely narrow, averaging 15 feet width of causeway, but also tortuous and with abrupt angles and salients. Tramways with trolley wires would obstruct altogether the movement of the rest of the street traffic ; moreover, the entire town site is practically encircled by the tracks of the State railways, which means a serious hindrance for the extension of the tramway lines outside the town into the suburban districts, since obviously the crossing of tramways on the same level with railway lines would give rise to endless delays, not to speak of the danger of accidents. Thus, under actual circumstances, the most important industrial district, Koppel, with its various machine shops, mills and ship-building yards is cut off by railway tracks from the city and the remaining suburbs, being situated on a land tongue with only one thoroughfare as a connecting line.

Therefore, a scheme of public transport has to be devised, that would interfere as little as possible with existing arrangements and adopt itself to the extraordinary conditions of the locality. In this respect the introduction of a regular service of autobuses would best answer the purpose and needs of the actual traffic, and owing to its flexibility could be adopted most readily to all the changing circumstances and developments of the town. In this mode of communication each vehicle is self-propelling and independent of a permanent track, and is thus in the position to avoid all obstacles and thread its way through tortuous streets.

The necessary basis for a successful working of bus lines is naturally the existence of suitable roads with a proper surface to withstand the weight and speed of the cars, and render smooth running possible. But, alas, there again is one of the defects of our town, and in order to avoid undue delay in creating the so much needed means of communication, the absence of which is deeply felt by the population a speedy way out of the calamity would be to lay down a wood paved strip of say 8 to 10 feet width, in the streets and thoroughfares, where the bus lines are to run, so as to provide a suitable permanent way until the repairing of the streets is planned and carried out, an operation, which may easily last many years. The wood pavement, if constructed on the improved reinforced block system, can be constructed without laying down a concrete foundation and would be quite safe for carrying the weight of the rapidly running buses and at the same time would be useful and available for the remaining traffic, the present surface being undescribably bad. At any rate the outlay for the construction of such a well-paved track for the buses, together with their primary cost would not amount to the cost of laying down an electric tramway system with overhead trolley. As soon as the streets and roads are prepared for the buses, they could be introduced with very little delay. Wood we have in the country, large number of unemployed could be provided with work, and the effect would be to greatly improve the conditions of vehicular traffic in general.

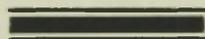
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